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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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A LETTER OF WARNING.

To my Relations and Friends,—It appears strange to you, without doubt, to see so many hurrying from amongst you, and removing from countries where there are, perhaps, many comforts, ties, and inducements to stay. And no doubt in your serious reflecting moments you ask, why? wherefore and for what purpose? Did ever a father love his child so well as yours? did ever a mother's heart throb more tenderly over her only child? have not even your weaknesses and follies, in their estimation, been esteemed as virtues peculiarly appropriate? have they not toiled for you when you knew not the necessity of exertion to maintain existence? have they not watched over you with untiring tenderness, when from your sick chamber the flickering lamp threw its dim rays out into winter's dark and dreary nights for months in succession, announcing to the neighbourhood that pale sickness, or burning and consuming fever were wasting a body made in the image of God, and that, perhaps, the destroying angel was near?—

How oft, when with sickness worn, hast thou
With tender care carressed?

"Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?

My mother."

Then why leave them in their declining years, when your strength, intelligence, and means may be required by them, and when you should repay them, in a measure, for kindnesses invaluable, and attentions innumerable? Because God has commanded it. Does it not appear unkind, unwise, unnecessary, and cruel in the extreme? I confess it does *appear* so; but will you attend to some of my reasons and replies, and after this, perhaps, you will at least think my conduct less harsh than it at first may appear to be, if you deem it not the result of the wisdom that is from above. I am willing to take them with me if they will go, and provide for them while I have strength, and share with them my blessings and my all.

It would be impossible here to tell you in full *why* I leave my native country, and some of my dearest and nearest relations on this earth, but I shall give you a few of my reasons.

I believe this is *the hour* of God's judgments; I believe also that the people are warned in this age, as they ever have been by the servants of God, to *flee* from the wrath to come; I further believe that while God never meant that men and women, children, cattle, and unclean animals should be cooped up, penned and hemmed in, and crowded upon one another, as they are in the numerous and increasing cities of the old world, in lanes, courts, closes, entries, cellars, and attics, amid filth and disease, most dire and awfully fatal; he purposed that His children should be *gathered* together upon vari-

ous places according to his revelations and appointments from time to time, according to their necessities. I also believe that *scattering* is one of the curses the Lord has allotted to the rebellious and disobedient, that otherwise might have been as one; led by one shepherd, inspired by one spirit, subject to one set of laws, and these from heaven; consequently governed by God—all men in *union*, rejoicing in the *Theocracy*.

If you ask me here to show you proofs of what I have been stating in the Jewish scriptures, I shall quote a few out of the abundant testimony therein. Did God bring a deluge upon the earth, destroying men and beasts, without a warning? No! Did not Noah, a preacher of *righteousness*, ceaselessly warn them a hundred and twenty years? Should not every stroke of his hammer have brought home to their minds conviction of the awful probability of a coming flood? Yes! if they had believed Noah's testimony of God's revelations; oh! how sad are the effects recorded of this UNBELIEF! Was not Jonah sent to Nineveh to *warn* them of the destruction of their city? Yes; and happily for them, they believed Jonah's testimony, and God's revelations through him and were saved. Were not heavenly messengers sent to *warn* Abraham and Lot? and did not the latter *warn* the inhabitants of the city of the plain of a deluge of fire, of sudden destruction? Yes.

Did not John see an angel flying through the midst of heaven, before the *fall of Babylon*, and the outpouring of the vials of wrath, crying fear God and give Him glory, for the hour of his judgments is come? Yes: and when ever that angel does come, he will delegate authority to go forth and warn the nations—every nation on the earth—for the breaking up, disorganization, and destruction will be as extensive as the territories of the kingdom of God will be; and when Jesus reigns on the earth as King of kings and Lord of lords, the kingdoms and dominion under the whole heaven will be his. Then the earth and the fulness thereof shall literally be his, and "*He will reign on the earth*;" and because the destruction is to be universal, the warning must be co-extensive; therefore the angels will send men to every nation, people, kindred, and tongue, to *warn* them; and not only so, but to give them an opportunity of escape, of being saved; else how would God be merciful? and what need of fore-warning men of judgment, unless he appoint some way and place of safety and escape? Was Noah unwilling to take more than eight souls into the ark, think you? The people *would not go*, and God knew this, or he could have constructed larger accommodation for their salvation, or retained some spot to which they might have gathered for safety; but the wickedness of man, their unbelief and rebellion, were so great, that it repented God he had made man; and in this respect also, just as it was in the days of Noah, so also is it in the days of the coming of the Son of Man.

Was not Zoar the approved place for *gathering* to, and for *salvation* from the desolating fire that overwhelmed the cities of the plain? were not the blessings of gathering, and the curses of scattering abundantly set forth before the Jews by the Lord through his prophets anciently? See on SCATTERING, Lev. xxvi, 27-35, "And I will *scatter* you among the heathen," &c.—Neh. i, 8, "If ye transgress I will *scatter* you abroad among all nations.—1 Kings xxii, 17, "And I saw all Israel *scattered*," &c. &c. "The workers of iniquity shall be *scattered*."—"Go ye to a nation *scattered* and peeled."—"He that *scattereth* Israel will also *gather* him." And further reflect upon the confusion and scattering at the building of the tower of Babel.

For my own part, the testimony of ten thousand dead prophets on these subjects I esteem as nothing when placed beside a command from God in this day. The *present* revelations of God are infinitely more potent and productive of obedience in the *Saints*, than are all the records of Jewish prophets that have been kept, and many more that have been lost. Kind reader, never forget this principle, that the voice of God, the revelations made by his angels, by his servants—the living word, and by his spirit, are to us, and ever have been to the righteous on the earth, the one thing needful; and thus saith the Lord or his inspired servants, "this is the way, walk ye in it." Of such we say, and act accordingly: "speak, Lord, for thy ~~servants~~ servants hear."

I shall now bring forth some scripture testimony to prove, if possible, to you, that there shall be a great *gathering* in the last days, and that in Zion and Jerusalem shall be salvation, or these will be the places of the *gathering*. See Deuteronomy xxx, 1-4, "The Lord will return and *gather* thee from all the na-

tions whither he hath scattered thee." Psalm cvi, 47, "*Gather us from among the heathen.*" Jeremiah xxix, 14, "*I will gather you from all the nations,*"—"with great mercies will I *gather* thee,"—"I will *gather* all nations and tongues," &c.—"*I will gather the remnant of Israel,*"—"he will burn the tares but *gather* the wheat,"—"will *gather* the wheat into his garner,"—"how often would I have *gathered* you as a hen doth gather her chickens under her wings, but ye would not *hearken* unto me,"—"gather my saints together unto me,"—Psalm l, 5. "There is to be a *gathering* of the wicked also for *destruction*, as well as of the righteous for *salvation.*" See Revelations, xiv, 18, also xvi, 14, and xx, 8,—"Gather together the clusters of the vine of the earth, for the winepress of God's wrath,"—"gather them to the battle of that great day,"—"to *gather* Gog and Magog together to battle." And did not Jesus finally say to them, "O! Jerusalem, Jerusalem, how often would I have *gathered* thee as a hen gathereth her chickens under her wings, and ye would not! but now your house is left unto you *desolate.*"—yes, desolate: and oh! how mournful the desolation, and how complete! and the scattering how extensive and permanent! Assuredly the God of Israel is a God of Truth.

And that there are *two* Zions spoken of in the scriptures is evident from a careful perusal thereof. Of the Zion at Jerusalem it is said, (2 Samuel v. 7,) "David took the stronghold of Zion, the same is the city of David." 1 Chronicles xi, 4, 5, "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David." And 2 Chronicles v, 2, "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion."

Then for the greatness and glory of THE ZION of the last days, read the whole of the xlviii. Psalm—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marvelled; they were troubled and hastened away." And from the xlvii. Psalm we discover the time when this great King shall possess Zion—"For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." Yes, when he shall reign *over all the earth*—when he shall subdue the people and nations under our feet—when he shall choose for us and give us the *excellent* inheritance of Jacob, which Jacob promised to Joseph and to his sons Ephraim and Manasseh, because he loved them, even the land blessed with the blessings of the heavens above and of the earth beneath.

And that the blessings of Jacob on the heads of Joseph and Ephraim points westward to the Americas, is also evident from the following passages. Genesis xlviii, 15, 16,—the Patriarch Jacob or Israel, guiding his hands, wittingly placed his *right* hand upon the head of Ephraim, and the left on Manasseh's head, and said, "Let them grow a multitude of nations in the midst of the earth, and let my name be named upon them: let them be called Israelites. Manasseh shall be great; but the seed of Ephraim shall become a multitude of nations." And in the 49th chapter, "Jacob called unto his sons, and said, gather yourselves together, that I may tell you what shall befall you in the *LAST DAYS.* Hear, ye sons of Jacob, and hearken unto Israel your father." Blessing Joseph he says, 22 to 26 verses, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

See also the blessings of Moses, the man of God, wherewith he blessed the children of Israel before his death; Joseph's, and the land's promised to him, is most remarkable—Deut. xxxiii, 13—17, "And of Joseph he said, Blessed of the Lord be his

land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Is not this a land worth having an inheritance upon? Is not the first dominion to come to Zion? Shall not the Redeemer come to Zion? Shall we not come and sing in the heights of Zion? Not the Zion in Jerusalem—an inconsiderate hill, and surrounded by hills—"but the Zion established on the *tops of the mountains, and exalted above the hills.*" Who would not leave father and mother husband or wife, or houses and lands, for Zion's sake, for the gospel's sake, and for His sake who hath called us?

How did the descendants of Joseph *run over a wall*, or get to America? Is not America clearly referred to in this fact that the descendants of Ephraim were to become a *multitude of nations* in the midst of the earth? Where else can you find a multitude of nations evidently of the same origin and race—from the same stock and seed? no-where. Again, the blessings of Joseph and his descendants were to be much greater than those of Jacob's progenitors. The blessings of Abraham and Isaac were that Canaan was to be theirs and their children's for ever; but Jacob's blessing was to prevail above the blessings of his progenitors, and to extend even to the *utmost bounds of the everlasting hills.* Where are these? why, far west—the Rocky Mountains. Again, Hosea, speaking of Ephraim, says, "They shall walk after the Lord, who shall roar like a lion: then the children shall tremble *from the west.*" From this it is evident the children of Ephraim—the multitude of nations in the midst of the earth—are somewhere *west* of Assyria, on which the prophet stood when he wrote the above; and this country in the west, the place of their residence, is yet more clearly pointed out by another prophet, who also had open to his vision this extensive and excellent inheritance. "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia."—Isaiah xviii. Let any one go to a map, and find a country westward of Palestine and Egypt, stretched out like two great wings of an eagle, and what land will he come to? America—North and South—stretched out nearly from one pole to another.

"In going due west from Jerusalem, we cross the northern extremity of the continent of Africa, and so pass through Tunis, Algiers, Barbary, and Morocco. But in none of these places can we find any of the descendants of Ephraim; therefore we must continue our search west. But now of necessity we must cross the Atlantic ocean; we will then take ship at Morocco, and sailing directly west, we land in North America, not far from the city of Charleston in the state of South Carolina. Here we find an almost boundless country, extending from the north frigid to south temperate zones; comprising almost every variety of climate, and inhabited by a race of men, evidently of the same origin, although as evidently divided into a multitude of nations. Here then we have found a people that bear the description the prophets have given of Ephraim: a multitude of nations in the midst of the earth, on the west of Jerusalem. But have this people no record by which we can learn of their origin? If not, where is the stick of Joseph which is to be taken from their possession? If they are indeed the seed of Ephraim, God has written to them the great thing of his law: for the prophet Hosea says so, in the 8th chap. and 12th verse of his book; he says, "I have written to him (Ephraim) the great things of my law and they were counted as a strange thing."

"Now, the whole continent since called Africa, was then called Ethiopia. The rivers referred to are a little south of west from Jerusalem, (the place where the prophet dwelt when he wrote the above declaration,) on the western shore of Africa. Their present names are as follows, viz: Niger, Senegal, Grande, and Mesurado. In looking beyond these rivers from Jerusalem, upon the map of the world, the first land the eye lights upon, is North and South America, stretched out between the Pacific and Atlantic oceans, from the south temperate to the north frigid zones, and

the form thereof is like the shadow of two great wings. Here, then, is the land shadowing with wings, which is beyond the rivers of Ethiopia."

But how do you appropriate these promises to yourselves? Are ye not Gentiles? I reply. Were not some of Israel scattered? Did he not sift them among the nations? And can you tell whether there may not be some of the blood of Ephraim in our veins? Are not the *scattered Jews*—also the *remnants* of Israel to be gathered, and the outcasts of Israel brought forth? Yes.

What hope, peace, or comfortable prospects have they who shall remain in any of the kingdoms of the old world? None! Are not their empires and kingdoms disorganized and breaking up?—Their kings dethroned, and their *thrones bring cast down*? Is their any union—any principle of power in their governments? What sympathy is there between the rulers and the ruled—the monarch and the people? Whither has justice fled? Is one principle of it to be found in the innumerable tomes of law? Do not your judges and lawyers advocate and dispense law rather than justice? Are there any of the *LAWs of God*, given by revelation in these days, in the innumerable and unintelligible "*laws of man*"? Is not the hireling oppressed in his wages? Have not the laws and the rich long withheld bread? Do not the people curse their oppressors? Has not the cry of the *poor* come up into the ears of the Lord God of Sabbaoth, and will he not avenge them by sending a *gospel* of peace and salvation to them—a message to escape that they may *begin* to inherit the earth—and destruction on their oppressors? Shall not the God of the meek and poor take peace from the earth? Does he not behold the confusion that there is in governments, in religion, in drugs, in men's opinions? also the innumerable daughters of the mother of harlots, with their many names, MYSTERY, BABYLON, and an abomination? And doth he not cry, "Come ye out of her, come ye out of her, *my people*?" Doth not the earth languish?—Are not its vegetables blasted and blighted, and are not the beasts and the inhabitants thereof *wasted* away? Do not your legislators deal out taxes unbearable and excessive? your governors—oppression? your capitalists—panics and poverty? your college divines—error, deceit, and delusion? and your doctors and druggists—poison and death? Are not men, clothed with a little brief authority, tyrants? and workmen treated worse than slaves? Can you not perceive that Evangelical Alliances are the devices of men—schemes too late to produce either union or result in good?—that Health Committees and Sanitary laws cannot stay or hinder the judgments of God?—that Missionary Societies cannot convince, and never will convert the world?—that the rebellion and disobedience of the people are the results of misgovernment, tyranny, and oppression?—and the want of peace, union, and obedience is because of the absence of God—of his approved priesthood, holding from him delegated authority to act in his name—even a THEOCRACY? Are not our schools and colleges places where letters abound, but the *spirit* is not there? Are not our armies and navies the nurseries and almshouses of our *noble poor*? and the Church a place of merchandise, where "*livings*" can be bought and sold, yet in them eternal life is unknown? "Oh! my people," saith my God, "flee ye far away, and be at rest." "Come ye out of her, come ye out of her, my people: yea, flee to Zion to the city that but till lately has not been "*SOUGHT out*." Jeremiah xxx, 17—22, "This is Zion, whom no man seeketh after. Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; And ye shall be my people, and I will be your God." And Jeremiah xxxi, 6—14, "Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I leadm the: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to

the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." And 27, 31, 33, 34, " Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : but this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more."

Hasten the time, O Lord, when Zion shall be established and built up, yea, and *the temple* be built unto which thou wilt suddenly come ; when scattered Judah will be gathered, and Jerusalem be rebuilt ; when outcast Israel shall be brought back ; when the day that burneth as an oven shall come, and all the proud, yea, and all that do wickedly shall be as stubble, and they shall be burnt up saith the Lord of Hosts ; when the feet and toes of the image shall be broken in pieces and become as chaff by *the Stone* ; when the meek shall inherit the earth and the poor among men shall rejoice ; yea, when the kingdoms and dominion, and the greatness of the kingdom under the whole heaven, shall be *given* to the people of the Saints of the Most High, even the everlasting kingdom which the Saints shall *take* and *possess* for ever and ever. Amen.

THOMAS DUNLOP BROWN.

Liverpool, December 16, 1848.

LETTER FROM DAN JONES TO PRESIDENT PRATT.

Merthyr, Jan. 6, 1849.

Dear President Pratt,—After a fortnight's constant pressure of business, which beset my little barque like a raging tornado, I at length find time enough to report that I am still afloat and sea-worthy, with my colors nailed to the mast head ; and to give vent to the first impulse of the heart, I wish you and your dear family a happy new year in Babylon, and a thousand more happy years in Zion !

I cannot say that I regret not coming to meet you and dear President Spencer at Birmingham, because that was impossible, whatever may have been the sacrifice of feelings ; but it was with regret that I, and thousands more, were disappointed by your absence from our Conference, which was anxiously anticipated until the last moment.

The last Welsh General Conference, which was held last Sunday, Dec. 31, and following days, was much the largest and most interesting of any other ; our Hall, which will hold two thousand people, was so crowded before the morning service commenced that we had to engage another hall nearly as large, which was also soon filled to overflowing, and continued so for two days with but little intermission. Scores had come from one to two hundred miles ; all the hotels, taverns, and private lodgings in the town, so far as I have heard, were thronged like an Egyptian fair ; yet order, union, and love were so characteristic of the Saints throughout, that the Babylonians were astonished.

The statistics of the morning meeting showed the total number of branches in Wales to be 55, and organised 17 new branches ; including 156 elders, 180 priests, 147 teachers, 67 deacons. Baptized since last conference 1001 ; total members 3603 ; total baptized in the last year 1939 ; which will average nearly 1000 a-year since I have been in Wales, with brighter prospects for the future. This fills my soul with joy and gladness unspeakable, because the Lord God of Joseph so abundantly fulfils the predictions of the devoted martyr on my head ; and because I

hear my own kin and nation rejoice in the blessings of heaven, and show forth the wonderful power of God in the language and land that gave them birth; and in the prospects of a heaven on earth in Zion.

In the afternoon meeting, the power of God and also the power of darkness showed a wide and marvellous contrast. Whilst I was describing the beauties of Zion, together with the importance of building up there a temple to the Most High God, and the resulting consequences thereof to the Saints' glory and the overthrow of Babylon, the prince of darkness thought that I was getting to be too traitorous in the midst of his dominions; he could not bear such good and powerful truths, so he sent a legion of evil spirits into the hall at that time, as though he was determined with one grand rally to storm our little fortress, and demolish our citadel with impunity. In five minutes after their arrival, which was seen by some, three females were possessed and many more nearly as bad; however, I perceived the enemy's design, and having command of the post, I lost no time in returning him a heavy broadside with the artilleries of heaven, by commanding every evil spirit in the place to depart in the name of Jesus Christ, which was responded to by all the audience with such powerful Amens! that the neighbours thought it thundered, that all the devils, except three, run away in a fright; and the echoes opened the windows of heaven, so that the power of God was felt and seen by all others in the place, and some of our worst persecutors, having come there with evil intent, confessed that God was with us, and shouted Amen as loud as any. There were hundreds of young Saints who had never witnessed the like and who were rather timid, which caused me to maintain the platform for more than an hour to teach them the wiles of the devil, and to encourage them to be brave in the power of God, &c. In the mean time I had sent some elders to those possessed, to rebuke the spirit, who were all this time making the loudest noise with me and each other, calling out—"Old Captain, have you come to trouble us? d—d old captain we will hold you a battle." Many other expressions used would be indecent to utter and others useless I suppose; but some spoke English through one that knew no English of herself, and revealed many mysteries; others spoke in tongues, praying for a re-inforcement of their kindred spirits, and chiding some dreadfully by names, such as Borona, Menta, Philo, &c. &c. for not obeying their mandates with greater alacrity and courage. The spirits left one of the three females at the first rebuke, but the others cursed all the elders, calling many by names, with whom the females were totally unacquainted. They said they were at Carthage in the slaughter of the prophets; we compelled them to acknowledge the authority of the priesthood, loudly, to the astonishment of all. They swore that they would not depart without "Old Brigham Young, from America, would come, that they would have to obey him; but that they held an office higher than any others." I questioned one of them on that, whether he had ever possessed any other person in Wales? "Yes, very many!" was the reply. I asked "did you ever leave one unless compelled?" he replied "No, nor will I go from here either." Then I rebuked him for telling a falsehood, inasmuch as that Brigham Young had never visited Wales, and that he had better business than to come and wait on such beings as him, at which he sneered and laughed, that echoed through the hall and alarmed many; at the same time the streets were crowded with strangers and policemen, drawn there by the noise, and shortly the whole town was in an uproar, like Ephesus of old. They derided us shamefully for our disappointment in our expectation of the "Old Apostle to the Conference." But enough of this comedy, I must hasten to more important subjects lest I weary your patience, for I have much more to say; I will only add the sequel, which was as follows:—Having understood that these two females had been frequently possessed elsewhere; had the spirits rebuked out of them as frequently by the power of the priesthood, and again giving way to them and living in transgression, I found out the reason why; the spirits assured us so often, "that they had a right to them, and that they (the females) had broken their covenant." The instructions of our beloved Brother Hyde to me, "to cut off such after the third offence" came forcibly to my mind, the which, before I uttered it, the evil spirits told loud enough to all, which together with many other instances which they gave vent to, prove, to a demonstration, that these spirits have a way of knowing one's mind. The spirits said we could not cast them out, because some

doubted in their minds; and one of them told me to my face, in a harsh voice, "you doubt yourself;" which was too true, because that I saw that the Lord had no alternative under the circumstances, but either to turn a deaf ear to our prayers or disregard the counsel of Brother Hyde; and I was pretty confident that he would do the former, though to our great annoyance and mortification for the time. I had not understood all about these females at that time, or I would have chosen another and surer method. The next I did was to close the meeting, and called the elders together with the females (who were all this time biting, kicking, and swearing most awfully, and being held by men) and explained to them the principle above alluded to; and when I proposed to cut the females off from the Church, all agreed to it; and after laughing, deriding, and saying that, that's what they wanted, the spirits left them, both in less than five minutes; so that the females recovered themselves, dressed their upper garments which they had previously torn off themselves, and went home without any inconvenience. On their way home they were informed that they had been excommunicated, which they had not previously understood, though done over their heads, and they both wept bitterly.

In that night's meeting our hall was more crowded than before, if possible, and I took the liberty to show the cunning craft of the devil; to caution the Saints not to give a place for evil spirits by transgression, and made an example of the foregoing, to prove to the world that the very devils incarnate testify the divinity of this Church and Gospel, and that the evil spirits had given the "old captain" such a strong testimony and good recommendation as their inveterate foe. I had the satisfaction to know that even the devils, by this affair, had done much good to the Saints and sinners, proving that "all things work together for good to those that love the Lord;" and this affair too! During all this time the spirit had led one of the females back, though late, but the place was too crowded for her to get inside, and he kept her running about the streets in front of our hall, shrieking, cursing, barking and howling the most hideous noises imaginable, which at times penetrated the assembly, but failed to get inside, so that we had a glorious meeting in despite of him and all his legions; and after speaking with my whole strength for seven hours and a half, with but little cessation, I closed the meeting, and disbanded our noble battalion, fully determined to be more valiant than ever.

Monday morning, at ten o'clock, crowded house still; gave instruction on tithing, emigration, calling, and ordination of officers; organized 17 new branches; organized 6 new conferences, and called, elders 18, priests 40, teachers 16, deacons 7, making a total of officers now in Wales, elders 174, priests 220, teachers 163, deacons 74; and 10 conferences. Appointed presidents and counsellors over all the conferences and branches; the spirit and power of God resting on all, and filled the Hall to the exclusion of all evil spirits, to his glory and our great good and joy.

Afternoon meeting, delivered my farewell address, with my charge to the presidents of conferences: their responsibility and reward, if faithful. After that, according to previous instructions given me by our beloved President Woodruff and others, I called and organized a first presidency for Wales, (subject to the presidency at Liverpool, of course,) comprising a president and his two counsellors, to preside over all the conferences, viz.: Elder William Philips, a sterling and tried man, president; Abel Evans, an indefatigable veteran, his first counsellor and travelling president through the conferences in North Wales, and to see that all officers open new ground and teach righteous principles throughout Wales; Elder John Davies, who is a faithful man, to be his second counsellor. Elder Davies is a master Welsh printer, owns a press and type, is appointed over the publishing department; and I have changed the name of our monthly magazine at the end of the 4th vol. to be "*Zion's Trumpet*," to increase its circulation to 2000, and to increase its size eight pages, for the same price as before. Elder Davies is to be the editor of it; also a corresponding secretary and clerk for the church; for all of which important offices he is duly qualified by a great portion of the spirit of God. These three were blessed, in presence of the vast assembly, with their duties, and responsibilities made known unto them to serve the Saints; and, with many appeals and exhortations to them and the Saints, I introduced them on the platform to the assembly, and told the Saints that this presidency was the most

precious "new year's gift" which I, or heaven, could give them, and they, with tears of joy streaming down their faces, received them to their bosoms, and pledged themselves to love, honor, obey, and sustain them by faith and prayers, with uplifted hands, and the scene thereby presented, and the sensation produced when they saw their "little captain" divesting himself of every office which he had held in their midst so long, and throwing garment after garment on some ten men; but above all, when he stripped off the only remaining garment or office voluntarily, and clothed these three presidents with it, it was more than but few could bear: many burst out into unrestrained tears aloud. Such love I never before witnessed since the day—the awful and eventful day—when our beloved and martyred prophet left Nauvoo for Carthage! 'Twas past description; sweet, but yet bitter! I could only console them by saying that I was going before to prepare a place for them, and that the probability is that I will be sent back to serve them again ere long. This in a measure soothed their sorrows, so that I could proceed with the business of the meeting, all of which is too tedious to relate here, and never can be related by any I suppose, only by the recording angel from on high; and I pray that the business done may be engraven on every heart present, as it were with a pen of iron on a rock, to redound to their eternal good, and to the glory of Him whose we are, whose work we do, and who alone is worthy of all praise and honor.

Evening meeting. Several elders addressed the audience in a spirited manner on important principles, especially on the necessity of having more labourers out into new places to preach the gospel, which had a good effect on several of our young elders and priests, inasmuch that many of them promised to break out on the right and left, and double their diligence as soon as the weather will permit of out-door preaching. Afterwards I delivered my farewell address to the Saints in general, teaching the absolute necessity of their working righteousness, and of paying their honest debts, even to the Babylonians; and inasmuch as they expect to be welcomed to Zion, "wherein dwelleth righteousness," they have to practice the principles of righteousness at home first. To fathers I told their duty towards their families to prepare them to receive the patriarchal organization of families on Mount Zion. To husbands, their duty to their wives, and wives to their husbands, and children to their parents. Youth, male and female, to consecrate themselves to the work and glory of God, and to the building up of Zion. Then I addressed the people of the world, hundreds of whom had come there "to hear the captain's farewell;" and, strange, even to myself and all, that notwithstanding the debilitated state of my lungs for a length of time, yet, by the prayers of the Saints who were constantly praying for my voice to hold out, the Lord renewed my strength adequate to the work to be done, and bestowed on his humble servant more of his spirit than ever hitherto, and enabled him to deal out a portion of counsel to all in due season, so that every soul, so far as I know, Saint and sinner, praised God and rejoiced in all that was said and done; and although I was too much engaged for ten days to eat but one meal per day, yet, thank heaven, I think that I have strength enough yet to do my duty, and to prepare a company of about 300 Welsh Saints to leave early in February.

All kinds of lying stories that the father of lies and his emissaries can invent are being told of me: such as, that I am going to take this company over and sell them as slaves. I am called a swindler, thief, and every thing but what I really am; even this is preached out of pulpits, and published in the religious magazines of the day unblushingly; and when I walk the streets I am frequently gazed at as though I had hoofs and horns; and, with the fingers of scorn pointed at me, they say, "there is the man who is taking all the property of the Latter-day Devils, and is going to sell them as slaves," &c. This is by no means uncommon, but a general topic among rich and poor, far and near. Owing to these charges I have pursued a bold and fearless course by challenging the world, in the evening meeting, to prove that I had ever asked any person for one shilling since I came into Wales; or that I owed any man a shilling; and that, if I had robbed any one of a shilling, I was ready then to pay it back a hundred fold. Thus I challenged my accuser to his face for some time, but in vain: no accuser appeared, nor is there one out of hell to be found that will stand by my side and say it. I have frequently published this as a standing challenge to all, and dared any person to prove me guilty of one

immoral act to Saint or sinner. I have done so principally to rid the blessed gospel which I preach, and the beloved Saints which I leave behind, from reproach, when I am gone far from them, and will have left them as lambs amidst ravenous wolves. Furthermore did I prove that I was so far from deserving the accusation of taking people's money, that I bore my own expenses and my family's, to come from a distance of nearly 6000 miles, to preach for nothing to my own kindred;—that I have preached in all the principal towns of the Principality without having a night's lodging, or a meal's victuals, unless I paid for them; and that I have not to this day even asked, or laid any plans to be remunerated; and furthermore I had it to boast of, that I not only came here but intend to pay my own and family's expenses back again to Zion, without levying one collection for that purpose on the Saints. I seek not money for reward, but the riches that fade not away.

But to proceed: several resolutions were unanimously adopted; among others to sustain the presidency in Zion, and the presidency in England, also the presidency in Wales, by every possible effort. Also, "Resolved that the Saints in Wales desire to manifest their high approbation of, and do testify of, the faithful discharge of our beloved brother and president Captain D. Jones's laborious, important, and responsible duties, under all circumstances; and we humbly confess that we know of no words by which we can describe the respect, the love and unlimited confidence that we have in him, nor how highly we appreciate his inestimable services while among us; and we shall ever pray that the God of heaven will reward him, for no one else can compensate him as we would wish; that He will bless him and his amiable consort with all the blessings of heaven and of earth, as he may need. This is the desire of all the Saints in Wales without, so far as we know, one exception. Amen."

Other resolutions were passed which would be too tedious to write here, as I have trespassed far more than I had intended on your time, and my only apology is that I believe you will be glad to have the details of our *last* conference, and to know in what position I leave the vineyard of my choice; also if I have done any thing wrong in all the above transactions that you may know and rectify it, if right, to secure an interest in your prayers for its success; and, inasmuch as I am going away, I will not trouble you with such a lengthy epistle again soon.

In great haste I submit you these items, and remain your obedient servant and brother in Christ,

D. JONES.

LETTERS TO THE EDITOR.

Ship Zeland, Liverpool, Jan. 24, 1849.

Dear President Pratt,—Suffer me to express, through the medium of the *STAR*, to the British Saints, the tribute of my heart-felt thank-offering.

On the eve of my departure, as well as various other times, I have received divers liberal donations for myself and family, accompanied with letters of esteem and friendship on account of the humble service I have been permitted to render during upwards of two years residence in England. The duties of my calling, and preparation to emigrate, have not allowed me to respond to these benefactions and tokens of esteem separately. But I wish the insertion of this note in your excellent paper, showing that the loving kindness, so happily illustrated in the conduct of the British Saints towards me, during my residence among them, can never be forgotten, and the same will ever tend to the furtherance of my faith and fortitude in future scenes of arduous duty in which the Providence of my heavenly Father may place me. Among the worthy contributors to the *STAR*, I shall not be deemed invidious to name, distinctly and prominently, our highly esteemed brethren Elders Lyons and Mills. Their genius in the poetic department, and the

devotedness of their productions to the service of God and his people, deserve the fostering care of all the Saints who love the high praises of God in sacred and commemorative songs. The excellent songs and hymns of our poets preach with unmistakeable melody and power; and the gifts of the sweet singers of Israel will doubtless be both honoured and perfected in future worlds. Before this letter shall have passed under the perusal of the 50 or 60,000 readers of the *STAR*, myself and near one thousand Saints will be floating Zionward in ships upon the vast expanse of waters. I need not say pray that we may have a prosperous journey, this you will do from the very nature of the spirit, with which you were born into the kingdom of God. But I will say to those whom I leave behind,

"Then gather up for Zion,
Ye Saints throughout the land,
And clear the way before you,
As God shall give command."

Most faithfully your brother in Christ,

ORSON SPENCER.

Corner of Harvard and Davis Street, Cambridge Port, U.S.A., Dec. 26. 1848.

Dear Brother Pratt,—I received a letter from Elder Hyde, saying, that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the Kingdom of God; I was truly glad to hear he had returned to the fold.

The *Cholera* is spreading slowly in New York, and a few cases at New Orleans, but we have another fever here that is raging to such an extent that the cholera is almost lost sight of. It is creating the greatest panic of any fever that was ever heard of; it is carrying off its tens of thousands; it is called the *Gold Fever*. A large number of ships, and thousands of men are preparing to leave our sea ports for the gold regions of California; the world are believing as much now in the gathering as the Saints, and are gathering much faster; the world gathers for the gold, and Saints to fulfil the commands of God. Ships are leaving some of the ports almost daily, loaded with men and goods for the Bay of San Francisco. The Saints that went out with S. Brannan and the Mormon battalion, not only found the gold but have had a hand in gathering it. S. Brannan received 36,000 dollars in gold dust for goods in seventy days. Men, who are digging gold, vary from 5 to 8000 dollars daily, both numbers being extreme cases of good and bad luck. No man thinks he is doing a good business there, digging gold, without he makes his fifty dollars daily; it is astonishing what treasures the California mountains have presented to the eye of man since the Mormons went to that country. *Diamonds, platina, gold, quicksilver, silver, copper, lead, tin, zinc, sulphur, cobalt, &c., &c.*, most of which are found in vast quantities over a large extent of country, especially gold. Iron is also abundant; these things are creating a great stir in this country, and thousands are rushing to that land for their fortune, and some make it in a few days, while others do not do so well. I think the Saints at the valley are well situated, as they are surrounded by mountains and out of the great bustle that will be at the Bay; and when the Saints have got rich by digging gold, they can retire into the valley and settle down if they cannot find any thing else to do. Congress is struggling hard to form California into a State; the committee, however, are instructed to consider the subject in the mean time, of organizing that portion of California, called *Salt Lake Country* into a *Territorial Government*. But the Slave Question, connected with that territory, is the bone of contention, hard to be digested, and is beginning to create warm times. The *Ohio Legislature* and whole State is nearly in the midst of civil war; the two parties are a tie, and

cannot organize, as neither party will yield; and no business, as yet, has been done only fighting; the democrats have had possession of the House most of the time; but I perceive you get news of these things in the American and British papers. The gold fever seems to be the head question at the present time over all other things; the last letters were dated 8th Oct.; as yet there is no law there, only strength and might; all ships, military companies, and every thing else are deserted by all black and red men as soon as they get to the Bay of San Francisco, and they go to the gold digging, and those who are as ragged as beggars can have two or three quarts of gold dust, worth their sixteen dollars per ounce per day. But I leave this subject. I wish to say my address will be hereafter, Cambridge Port, Massachusets. Please forward me the STAR as they come out, for I expect they contain news far more interesting than accounts of gold digging. Mrs. Woodruff joins me in sending our love to Brother and Sister Pratt, and our friends that surround you. Please write when you can, and give the news with you; I am sorry to hear of the sickness of Elder Orson Spencer; how is he getting along?

Yours in the bonds of the Priesthood,

WILFORD WOODRUFF.

Trowbridge, January 11, 1849.

Dear President Pratt,—The work of God is still onward in this conference. Last Sunday we baptized a young man who heartily assisted to mob and stone us out of his native village; but after finding it useless to think of staying the onward march of the gospel car, wisely concluded it to be the best policy to go behind and help it onward.

But still, in some parts of this conference, they are playing some of the Yankees' tricks of mobbing, stoning, and beating, particularly in Salisbury, the principal town of Wiltshire; but that God who has enabled the Saints to overcome thus far will assist to the end.

In kind love I remain your brother,

JOHN HALLIDAY.

"SAMPLES OF MORMON BLASPHEMY AND IMPUDENCE.

(From the Liverpool Mercury.)

"A recent Mormon publication, called the STAR, and dated no further back than August 15, 1848, contains the following new and blasphemous version of the invitation to put money in the plate:—'Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work with all wisdom and prudence, and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all their riches, and go forth to the mountains of the Lord, to the valley of the great Lake, with their gold and silver, and wearing apparel, and precious things, and, in fine, every needful thing. None of the Saints can be dilatory upon the subject, and still retain the spirit of God. To neglect or be indifferent about going to the great Salt Lake is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. * * Now is the time to be diligent, now is the day of deliverance. The sword is unsheathed; it hangs glittering; it will soon fall and devour much flesh. What withholds it from falling? It is the faith of the Latter-day Saints, the poor, feeble Saints, who are the salt of the earth. It is for your sake that the floodgates of destruction are kept closed for a little season, that you all may be able to get away from the ruin im-

pending, even destruction from Heaven! The above needs no comment. Now for Mormon impudence:—'The times of emigration for the Saints from Liverpool to New Orleans will be from the early part of September until March. Every person or family of the Saints who wish to emigrate, and are prepared to do so, are requested to send to me, ———, No. ——— street, Liverpool, their address, written in plainness, and also the ages and names of every man, woman, child, or infant, that is going, and also one pound in money for each person, both old and young! I shall return no receipts by letter for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied. The Latter-day Saints will want tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, &c. You are advised, therefore, to purchase the same of me, ———, as I can furnish them free of duty, and so much cheaper!' (Query—Excise officer.) 'The law of tithing, you know, was given by revelation some years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of the annual income of all those who are able to pay it, must be given in, and I, ———, am to receive it! Blessed are they who shall comply; but woe unto the covetous; they shall not receive an inheritance among those that are tithed, but shall wither away like dry stubble ready for burning. Their names shall not be found among the records of the just! In fact, he who receives the message of Mormonism, and endures to the end, will be saved, but he who rejects it will be damned. It matters not what his former righteousness may have been—nobody can be excused.' "

Mr. *Mercury*.—The MILLENNIAL STAR, which you call "a recent publication," was commenced in 1840, and is now eight years old; had the *Kaleidoscope* 17,000 in eight years? has the *Mercury* yet? No. Towards the editors and the readers of this publication, Mr. *Mercury*, you have had an unaccountable hatred, almost as palpable as—

"I do not like thee, Dr. Fell,
The reason why, I cannot tell;
But this I know, and know full well,
I do not like thee, Dr. Fell!"

Apart from the revelations of God, Mr. *Mercury*, some of your scribblers are arguing the propriety and necessity of a wholesale emigration—a colonization—as the best mode of saving thousands from oppression, excessive taxation, the work-house and death; and because the editors of the STAR advocate the same principle, and counsel all who have property to sell and go where "the Earth is the Lord's," and not "*my lords*," you are quite piqued; and say it is a new cry of "put money in the plate;" really, Mr. *Mercury*, you must be getting into dotage; where is your Egerton? has his spirit fallen on no one? we warn of JUDGMENTS, whose history you write weekly, and tell the people to flee from them, and you see them not!—Thousands give heed to our warning and are fleeing from the wrath to come—the impending judgments—by emigration, or rather collective colonization; and because we request each intending emigrant to send one sovereign as a deposit, to our address, giving our name and that of our residence, as a deposit to ensure the propriety of chartering a ship, you speak of handing our address to the "Guardian Society." We know Mr. Reay well, and esteem his exertions to detect swindlers; but your caution in omitting our name and address shows your old foxism, and your cowardly fear of an action; you are an old fox, Mr. *Mercury*, and would rather win than lose; you know the cost of actions for libel; and you would rather, assassin-like, "stab in the dark," than come out openly and prove "*an abuse*" of the people's confidence; and yet your motto is "*Salus populi*," we shall translate it, lest you have forgotten the translation. The people to whom we address ourselves through the STAR, have more confidence in our remarks and counsels—as to sending one sovereign deposit money—than have the editors of the *Mercury* in each other; and we sent two ship loads in the fall, containing nearly 600 people; and will send out probably upwards of 1000 people this spring, that require no receipt of us, except the passengers contract ticket, for they are assured

we will always do right, in matters concerning the delivery of the poor from misery; and this is what the *Mercury* cannot do, for it is in the dark, and does not understand. And because we offer tea, sugar, coffee, &c. &c., such articles as are heavily taxed, "free of duty" for exportation, you deem it your duty to call on the Excise Officer; oh, fie, Mr. *Mercury*, you must indeed be very ignorant,—if you are not aware of the combination of passengers to procure these articles on their outward passages, "free of duty"—as ignorant as you are of the laws, order and organization of the "KINGDOM OF GOD" in these last days, and as devoid, as in this instance you have proved yourself to be, of valor and common sense. Mr. Editor, we are no cowards, you know our address,—No. 15, *Willon Street*. Can you, dare you publish this? we fear not, it manifests your own weakness, folly and cowardice too much.—We shall see.—Ed.

DESTRUCTION OF THE MORMON TEMPLE.

(From the *Nauvoo Patriot*.)

On Monday, the 19th Nov., our citizens were awakened by the alarm of fire, which, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The materials of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap this famed edifice in a sheet of flame. It was a sight, too, full of mournful sublimity. The mass of material which had been gathered there by the labour of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably dark, still, when the flames shot upward, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing sky-ward, indiscribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad, as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. There had been, on the evening previous, a meeting in the lower room; but no person was in the upper part where the fire was first discovered. Who it was, and what could have been his motives, we have now no idea. Some feeling infinitely more unenviable than that of the individual who put the torch to the beautiful Ephesian structure of old, must have possessed him. To destroy a work of art, at once the most elegant in its construction and the most renowned in its celebrity of any in the whole west, would, we should think, require a mind of more than ordinary depravity; and we feel assured that no one in this community could have been so lost to every sense of justice, and every consideration of interest, as to become the author of the deed. Admit that it was a monument of folly and of evil, yet it was, to say the least of it, a splendid and a harmless one.

Its loss, no doubt, will be more forcibly felt by the people of this place than any other; because even the most dreamy will hardly think of soon seeing another such ornament, and because it was on the eve of changing hands, and being converted into a commodious building of useful education, such as the West greatly needs, and such as no one ought to be envious of."

[Yes! This temple is destroyed; but this is not THE TEMPLE, as every reader of the "Doctrine and Covenants" must be aware. Who shall stay the judgments of God? Are the Americans now exempt from these? What does the above action answer; was not this temple built by Divine Command? shall not others also be? Is not the "Priesthood" now established on the earth that shall never have an end? and did not this priesthood receive additional intelligence and power from the God of Heaven in this temple that the wicked have destroyed? Yes! and

who can take this from the earth? We admire the "good feelings" of the *Newspaper Patriot*; but even his conclusions are not correct. It was a monument of God's wisdom and not of man's folly.]—ED.

MORMONISM.—"A party of two hundred and twenty-five English emigrants, professing this delusion, passed through St. Louis on the 8th, *en route* for the Mormon settlement on the Great Salt Lake. Three or four hundred more were to have embarked from Liverpool last month for the same destination *via* New Orleans."—[No fools, I think, these Mormons; they flee from enormous taxation, idleness and poverty, to inherit the land, and become producers as well as consumers; these two hundred and twenty-five emigrants are but the units; thousands of the honest and wise are preparing, and will flee from the "wrath to come" and the hour of God's judgments.—ED.]

CALIFORNIA.

The Words and the Tune (Salem),

BY ELDER JOHN PARRY, BIRKENHEAD.

On Zion's land there will be rest,
For all the Saints that's here oppress'd;
On Zion's Mount we shall be free,
And there we'll have our Jubilee.

CHORUS.

To California's land we'll go,
Where, from the mountains, wine doth flow;
A land of peace and liberty,
To California! go with me.

No tyrant shall annoy us there,
We'll serve our King without a fear;
In truth we'll join with one accord,
To sing loud anthems to our Lord.
To California's, &c.

The everlasting hills we'll view,
And to England bid adieu;
In California's beauty plains,
We'll meet to learn celestial strains.
To California's, &c.

O! lend your aid, ye morning wings,
And guard me safe through ocean springs,
That we may wait the Jubilee,
For on the Mount the feast will be.
To California's, &c.

A feast of wines upon the lees,
With fat and marrow, and with these
The Lord will comfort Zion's band,
Her wilderness like Eden's land.
To California's, &c.

And like the garden of the Lord
Her deserts bloom, and shall afford
Great joy, and gladness, love and peace;
A voice of praise shall never cease.
To California's, &c.

Rejoice ye ransom'd of the Lord,
You shall return with one accord,